

THE

LATTER-DAY SAINTS' MILLENNIAL STAR.

No. 7.

DECEMBER, 1844.

VOL. V.

HISTORY OF JOSEPH SMITH.

(Continued from page 85.)

Nox long after the foregoing was received, and the Saints from the state of New York began to come on, it seemed necessary to settle them. At the solicitation of Bishop Partridge, I inquired and received the following revelation:—

Revelation, given May, 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise, they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure, according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree— and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And, again, let the bishop appoint a store-house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go

hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other

places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so: Amen.

On the 8th of June, the elders from the various parts of the country where they were labouring came in, and the conference before appointed, convened in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility so necessary for the blessing of God to follow prayer, characterised the Saints. The next day, as a kind continuation of this great work of the last days, I received the following.

Revelation, given June, 1831

Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant. Wherefore, verily I say unto you, let my servant Joseph Smith, jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily; and also my servant John Murdock, and my servant Hyrum Smith take their journey unto the same place by way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water and the laying on of the hands by the water's side; for thus saith the Lord, I will out my work short in righte-

ousness, for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations:—wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth the same, is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me! wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayer, take their journey also, preaching the word by the way unto the same land. And again let my servant Isaac Morley, and my servant Ezra Pooth, take their journey, also preaching the word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jun. Let my servants David Whitmer and Harvy Whitlock, also take their journey, and preach by the way unto this same land. Let my servants, Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take a journey, unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept, and blessed with much fruit.

And again I say unto you, let my servants Joseph Wakefield and Solomon Humphrey, take their journey into the eastern lands. Let them labour with their families, declaring none other things

than the prophets and apostles, that which they have seen and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labour with their own hands, that there be no idolatry nor wickedness practised. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again, let my servants Joseph Smith, jun., and Sidney Rigdon, and Edward Partridge, take with them a commendation from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city in its time and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so, Amen.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, September 8th, 1844.

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor, and Amasa Lyman.

The High Council organized themselves with Bishop Newel, K. Whitney at their head, as follows:—William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alfred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith, and Ezra T. Benson, in the place of three absent members.

At ten minutes after ten o'clock, President Young requested the choir to sing a hymn, which was done: and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to

see that there is perfect order on the outside of the congregation. We are not afraid of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words, when he said "much every way, some for Paul, some for Apollos, some for Cephas, and some for Christ;" and I believe there are a great many here for Christ. I will make the application of Paul's words to us:—"much every way,"—some for Joseph and Hyrum, the Book of Mormon, and Book of Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett, and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, Book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve, they being one party, will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon, and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places, because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to day without fear, and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names, I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of the number. If there should be but ten left, and their lives should be threatened,—threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is martyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and preach this gospel and build up this kingdom, and God forbid that I should now turn round and seek to destroy that which I have been labouring to build up.

It is written in the Book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning, and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man, and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am; any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the *Neighbour*, and,

was he sick, he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him,—"go in peace." I said upon the back of his statements, *you see* that brother Rigdon is with us. I have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the public until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests, and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I sat down directly opposite him, and took hold of his hand. I looked him right in the face, and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests, and kings? He replied, "No, we had no meeting here; had we brother Soby?"

"Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests, and kings?"

"Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; wasn't there brother Soby, up at your house?"

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked brother Rigdon, by what authority he ordained prophets, priests, and kings?

With a very significant air he replied, "Oh, I know about that!"

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting *here* last night, and then finally said, I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests, and kings.

I then asked brother Rigdon, "Do you not think, really, that you hold the keys and authority above any man, or set of men in this church, even the Twelve?"

Says he, "I never taught any such doctrine, did I, brother Soby?"

Says I, "Brother Rigdon, tell me the truth, do you not think so?"

He replied, "Yes, I do."

Says I, "That tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present." I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said, "Don't crowd upon my feelings too much; my feelings are tender, and I don't wish to be crowded." I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening, eight of the Twelve, together with bishop Whitney, went to elder Rigdon's and conversed awhile, and finding matters as before stated, we concluded we would go over to Dr. Richards's and there counsel together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, "I did not receive it from you, neither shall I give it up to you." On the strength of this, we published a notice in the *Neighbour*, that there would be an action on his case before the church to day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter-day Saints or not.

President Young said further, that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence, it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted himself like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows:—I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly credited the report; I went from thence to New York, where I learned the same things. I then concluded I would start to Boston. When I arrived at Boston I met with President Young, and one or two others of the Twelve. We held a council together, and it was decided to write to elder Rigdon at Pittsburg. I was appointed to write the letter. I informed elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that elder Rigdon and elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleep the ashes of our deceased friends. This letter was received by elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo. He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his designs, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into; you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here. He endeavoured to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favour of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first. Brother Joseph said some time before he was

murdered: "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground, the great God will sustain you." And now, inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned, I went to see elder Rigdon, and requested him to meet us in council; I invited him to attend, but he said he was sick; well, I don't know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day there is an excuse.—He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, elder Rigdon if the Twelve were to transgress, would you call them to account? He replied, No, I have no jurisdiction over them. But was brother Joseph here, and he was to see the Twelve do wrong, we would not have time to wink more than twice before he would be upon us with a rod, and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, elder Rigdon, such a course as this will lead to a division of the church. He replied, there will be a good many churches built up, all over the world. I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be a great many bodies. He replied, Oh no! I then said, where there are many heads, there is no head at all; and a thing that has got many heads, must be a hydra—a monster; a house divided against itself, cannot stand. Elder Rigdon is now going to work, to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe, are you not? He answered: "I am no party man—but I am desirous to obtain the truth." Mr. Rigdon's friend then said, if you will not tell it to the Twelve, I will tell you our plans. He then communicated unto me their designs, the substance of which was as follows: that elder Rigdon was going to feel the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, "inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals." He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, elder Rigdon if you want the honour of bringing distress upon this people, you may have it, you may have the honour of it here, and you may have the honour of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for

"out of the abundance of the heart the mouth speaketh." Elder Young says he can prove that elder Rigdon made use of the same expressions previous to our visiting him last Tuesday. I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with brother Joseph almost every day for weeks, says brother Joseph, in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, says he, on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while. Now, why did he say to the Twelve on YOUR shoulders will this responsibility rest, why did he not mention brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people, the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had seen it since he was dead. When elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us. We have all the while sought to carry out those measures which he has laboured at such pains to establish. Now, if brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by brother Joseph. They can't get over it, neither can they get by him. I will now leave the subject with brother Parley, for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said, in the first place I will say that there is no man present, save one, who has been acquainted with elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for fifteen or sixteen years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favour. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him, elder Rigdon, you are busy to-day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to brother Taylor's, he being confined to his bed by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a

strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian. We still deferred, and waited to meet with him in council, until, to our astonishment, without our knowledge he caused an appointment to be made for the next Thursday, for the church to choose their guardian; and this too in the absence of the most part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting, which was changed by them into a special conference. We made another effort to get elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed, and waited something like three hours before he came. He finally came, and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not confidence; the people must choose some man they can have confidence in to act. Said I to him, elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed than they are now. Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when, not twenty minutes before, he said there were no authorities in the church! Said I, elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It was got up without the consent or advice of those of the Twelve who are here; at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him, I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a business meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things a long way ahead—terrible battles to be fought, somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's spelling book, and I suppose the little boys can tell me where. However, it is a story of a "country maid and her milk pail," &c. The moral was, that when men suffer their imaginations to be amused with things a long way ahead, they suffer loss by neglecting those things which immediately concern them. The great God said through Joseph, build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people, with your dead. I thought we were concerned in building up this place, and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things, wherein our eternal interest is at stake. When he blessed the people, I said, Amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did by hard straining get it out, that we might go on and build the temple, and build up the city.

On Tuesday, as has been stated, we went to elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction nor authority, but elder Rigdon's own

revelations. We protested against it. He claimed he had authority and keys over any one else. By-and-bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavouring to palm upon the people false revelations and lies, in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was, that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him. This battle was not to be a war of words, not a battle with the tongue, but, says he, with the sword, and it will be a bloody battle. The great God has revealed it to me, and no one shall beat me out of it! Says I to him, if you build up churches, and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve, having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, and should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result?

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while, and replied, I hope elder Rigdon and the Twelve will be united and walk together, if not, I shall not be under the direction of the Twelve, only so far as they agree with elder Rigdon. I shall be under the directions of the revelations as given to elder Rigdon, I regard him as my prophet, seer, and revelator. And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad, and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, elders Young, and Orson Pratt, and others, then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We laboured with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfil your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. Now brethren it was for this ordaining men to unheard of officers in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up, as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and, says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances.

Last Sunday, elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, I am not going to injure this people; I don't want to make a division; and soon after said, I know this people have not been led by the Lord for a long time. He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the root of his feelings; elder Rigdon replied, I don't do it with a design to injure this people, as before stated.

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our

prophet, who laid the foundation of this work, and the Twelve have laboured to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it. And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off, nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would be all fellowship together.

I will here read from the Book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church.—(See D. C.)

Now you ask where is the proper authority and power for us to look to. We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum, which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought somewhere; the secret meetings; the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostacy, and is designed to bring destruction upon us, or else it will result in speedy repentance, and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde rose again, and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorised, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this,—“In the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. A soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay; but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.—They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith nay; but thy son is the dead, and my son is the living. And the King said, ‘bring me a sword,’ and they brought a sword before the King, and the King said: ‘divide the living child in two, and give the half to the one and a half to the other.’ But the woman whose the living child was, said to the King, ‘O my lord, the King, give her the living child, and in no wise slay it;’ for her bowels yearned over her son. But the other said, ‘let it be neither mine nor thine, but divide it.’ Now, brethren, the Twelve say, let not the child be divided; but elder Rigdon says, let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe, if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother (or rather the father) of the living child, and the church shall not be divided, for I say it in the name of the great God, I say let not the child be divided; let it live: and all the congregation said, amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would, therefore, be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind

on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favoured of heaven, as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now, where has this individual been for these years past? Has he been labouring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavouring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not too sick to sleep and smoke his pipe, and take his drink, correspond with John C. Bennet, and other mean, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray, and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flow as high as the horses' bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations, carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanooce; but the Twelve are so wicked they cannot get it. The great John C. Bennet said at the conference, when he first came here, that he sustained the same position in the first presidency, as the Holy Ghost does to the Father and Son. He now says, that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now, you see, it is impossible for these people to go after them all. When elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day; it will bring another allice of his revelation; he no doubt saw it before he left Pittsburg. It is plain, beyond a doubt, that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here, to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, woe, woe, woe unto this people if they do not make a right choice. Again, he says, he saw that the people would reject him; he also said, there was an important passage in the scripture, which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, "the stone which the builders rejected is become the head of the corner." Now it appears that Isaiah's prophecy must be proved true, if it has to ruin the whole church to do it. The temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God, because he happened to get into jail in Missouri; and because he was poor; yet this is the man that can get such wonderful revelations. Brothers Parley and Brigham

suffered in Missouri, but did not find fault with God; they don't get such wonderful things.—Now this is the man who has got the keys of the conquest; *the keys of David!* keys which the Twelve never heard was to be given to man, who had in a manner cursed God to his face. It may be pleaded that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing, and when he had got it half done turned round and quit-
ted it.

(To be continued.)

W. WOODRUFF'S ADDRESS,

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

I deem it to be a duty which I owe to God and his church, to express my feelings and bear my testimony unto you, concerning certain things that are presented to you for your consideration; especially, the claims of elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints. I have carefully examined the trial which elder Rigdon has had before the authorities of the church in Nauvoo, as given in the *Times and Seasons*, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons, and I will hereby give those reasons.

I will commence by asking where has elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church, especially the head of it? Has he stood by the side of the prophet and patriarch as a true friend, to assist in carrying them through their trials, tribulations, and persecutions? Has he walked up into his place as a man of God, and stood beside the prophet as his counsellor? Has he in any way, been a pillar or support to the church, from that day until this? Has he sustained the cause, and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honour, for the last five years of his life? Or, has the prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the prophet Joseph found elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with elder Rigdon, in any wise. No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the prophet, seer, and revelator. And I hereby bear my testimony, that I heard the said Joseph Smith declare, that elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off; and in my hearing requested one of the quorum of the Twelve to bring him up before the Church, that he might be dealt with according to the law of the Church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favour, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church; and when any alarm or report was in circulation unfavourable to the cause, if we could judge at all from the course he

pursued, it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that elder Rigdon attended some of the councils that president Smith held with the Twelve and others, before his death, while giving them instructions; but I heard president Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one that they do not hold—one that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle; Joseph and Hyrum Smith were utter strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it elder Rigdon has unlocked his heart, and portrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen, O Earth, and judge the fruits of this Key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c. *Times and Seasons*, vol. v. p. 660—663. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for a more despicable principle never existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances have done so. I would ask has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; they have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare of the Church and Kingdom of God.

I would again ask, has elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance. He has always been ready to go and come at the bidding of the Lord. He has not said so; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connexion with the Twelve, with honour and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while elder Rigdon has, at the same time, been confined to the Post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of elder Young. He has not only had much experience with president Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connexion with the Twelve, was the first to receive his endowment, from the hands of the prophet and patriarch, who have leaned upon him in connexion with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honour, labouring both day and night, making every sacrifice

required of them; leaving their homes, families and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has president Young, "that if there are but ten men left, who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the prophet, seer, and revelator, for the pruning of the vineyard once more for the last time, for the warning of the Gentiles, for the salvation of the honest in heart, and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the Saints for the hour of judgment which is to come, and to secure unto the righteous an exaltation of glory beyond the veil; I say, if it cost me my life, let it go; I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary.

I had rather see ten men seal a righteous testimony with their blood, than to see one man turn traitor, shed innocent blood and damn his own soul—for the object in living and labouring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life is not worth having, "for he that will seek to save his life shall lose it, and he that will lay down his life for my sake, the same shall find it." "And again, I will prove you, whether you will abide in my covenant, even unto death, saith the Lord." Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence, and labor, will effect anything, they will go to sustain president Young, and in connexion with him the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the prophet, seer, and revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us, we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does wrong, that breaks the law of God, it mattereth not what his standing may be, whether among the Twelve, the High Priests, Seventies, or Elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does: the soul that sins, alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin! but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood, of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels and men, are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

Editorial.

While we are fully aware of the onward progress, and final triumph of the kingdom of God in the last days, we would not be considered as not sufficiently estimating the loss which the church has sustained in the martyrdom of our late beloved Presidents. We have always understood and looked for difficulties and sufferings to await the Saints, but we had not anticipated such things as we have been lately called to endure.

We have felt it our duty, and but justice to the Saints in this land, to publish from the *Times and Seasons*, the trial of Sidney Rigdon. While we deeply deplore, for his own sake, his departure from the church and the course he is pursuing, we feel necessitated to meet and examine the lawfulness of his claims to preside over the church as successor to our lamented president.

We have received a copy of the first number of a semi-monthly periodical, which he has printed at Pittsburg, in which his claims to the presidency are advocated, and the measures and conduct of the Twelve, in relation to himself and party, are condemned; for this favour we are indebted to an apostate from the church, whom we well remember was enabled to emigrate through the assistance of the Saints.

As our space is very limited we shall leave the subject before the churches to judge for themselves, with the exception of one or two remarks.

We learn from the Book of Doctrine and Covenants, that the united quorums form the spiritual authorities for the government of the church.

Also, that the quorum of the Twelve, and the other quorums are individually equal in authority with the quorum of three high priests, constituting the first presidency. Here we would remark that three were required to constitute the first presidency, and that one being destroyed, that quorum ceased to exist, whilst the quorum of the Twelve and the other quorums remained entire, in possession of an authority equal to that of the first presidency when unbroken; proving at once the illegality of the assumed authority of elder Rigdon.

But, again, we want the word of the Lord for such proceedings; our lamented prophet never feared to lay his revelations before the church: truth is ever in harmony with itself, and we feel persuaded that there is a sufficiency of the spirit of the Lord left in the churches to apprehend that which cometh from him.

But, again, as remarked by the Twelve, the movements of elder Rigdon, are those of division, and self-exaltation at the sacrifice of the work of the Lord; but we would say to the brethren and sisters in the British Islands, let your hearts be fixed upon the things that have been taught you, through the instrumentality of our beloved prophet, and let the building up of Zion, the completion of the temple, and the gathering together, never be forgotten. Let the objects for which our martyred brethren, so anxiously laboured, be yours; especially the completion of the house of the Lord, that his servants may receive their endowment, and go forth with renewed energy to complete the great work of God. One moment's reflection on the movements of elder Rigdon, in leading away a people, and endeavouring to establish a church among the mountains of Pennsylvania, we should deem sufficient to convince every one of the error of such proceedings, that are so signally at variance with all the purposes of God, which he has been pleased to reveal from the commencement of the work of the last days.

NOTICES.

An individual, who is a German, calling himself Charles Peterman, is not a member of the church of Jesus Christ of Latter-day Saints, having been cut off from the same, —the Saints will beware.

EMIGRATION.—Our present expectation is, that our next ship will sail about the tenth of January.—We shall be glad of an early intimation of all intending to emigrate.

We have now in the press, the first number of the first volume of the *Millennial Star*, and shall soon have for sale about 160 volumes, at 5s. each, for immediate cash returns.

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LIVERPOOL:

EDITED AND PUBLISHED BY THOMAS WARD, 36, CHAPEL-STREET.

JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

SUPPLEMENT

TO THE

MILLENNIAL STAR.

DECEMBER, 1844.

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation, which was first read by elder Marks; he read the same that elder Marks did, and added "even to the church," which elder Marks omitted to read. He also referred to the other quotations by elder Marks, plainly showing that they were not to the point. He read from the new edition, page 414. He said brother Marks apologised for elder Rigdon, inasmuch as he did not know where to present his revelation; but elder Marks knew and he could have told elder Rigdon; it looks a little like "nimble practice." As to the instructions, pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith, in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business there was a call for the question from many parts of the congregation, whereupon, President Young, without further ceremony, submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of elder Rigdon's history for twenty years past, but deemed it unnecessary. I have had some conversation with elder Rigdon since he returned from Pittsburgh, I have also been present when others conversed with him; but I am to decide on the testimony as it has been presented. I was well acquainted with elder Rigdon a number of years before he came into this church. I never had any confidence in brother Sidney as a revelator, and why? because I have so repeatedly heard brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. The people were excited very much at that time; brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case, when he has been speaking to the church, that Joseph has rebuked him for it. The bishop then briefly referred to elder Marks's objection to our fetching testimony beyond the conference, &c., and then continued:— I feel that brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved

that he prophesied that we should not build this temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day, and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.—I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said, he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they were in favour of the motion. The vote was unanimous, excepting a few of elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and, as before stated, there were about ten.

Elder Phelps then motioned, that all who have voted to follow elder Rigdon, should be suspended until they can have a trial before the High Council.

An amendment was offered as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of elder Young the motion was withdrawn.

Elder Hyde again rose and stated that elder Samuel James had promised to preach a funeral sermon at the request of president Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through, he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbour and Times and Seasons*. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was moved and seconded, that John A. Foreman be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved that these minutes be published in the *Neighbour and Times and Seasons*.

At four o'clock, p.m., the meeting dismissed with a blessing from elder W. W. Phelps.

INTERESTING FROM THE MORMON COUNTRY.

From the Illinois State Register, of November 1st, 1844.

We saw a statement in the *Missouri Republican*, that the Mormons and Indians had assembled in great force, near Carthage, in Hancock county, Illinois, as it was supposed, with hostile intentions toward some of the good citizens of the county, &c.

The facts, as we have learned them from an authentic source, are about as follows:—The circuit court of that county met on the 21st. There were recognised to attend this court, all the common council of the city of Nauvoo, and many other persons of that place, charged with riot, in destroying the press and materials of the *Nauvoo Expositor* in June last. Those persons and their witnesses, making in all about one hundred persons, being poor, and most of them unable to pay tavern bills in town, and wishing to avoid the show of so large a Mormon force about the court, came to the very laudable conclusion of camping out some three or four miles from town, where they could be at all times ready to attend court upon a short notice, to answer the charges against them.

In addition to this, some twenty Potawatamie Indians, with their women and children, on their way to hunt musk rats in Iowa, passed through the country, about sixteen miles from Carthage, about the same time. They had no connexion with the Mormons, or any other persons in the country, but passed through without molesting any one; and this was the great Mormon and Indian force referred to.

Now for the object of getting up this story, and the use that was attempted to be made of it. It was well understood that at the court an attempt would be made to indict the persons who were guilty of murdering Joseph and Hyrum Smith, while they were confined in the Carthage jail in June last, to prevent which, something must be done by the mob party in Hancock.

They appointed a committee of safety, and directed that the Judge should be informed of the resolutions of the meeting, that he might consult his safety, &c.

Judge Luomde did not wait to be called upon, but without much form or ceremony, he let those panic-makers know that he should not obey their order to adjourn; and they with all their force could not deter him from doing his duty. And furthermore, if any of them appeared about the court-house with arms, or any other hostile demonstrations, that he would order them instantly to jail, and if necessary, he would be one of the posse, to aid in the execution of the order. This so deterred the outbreakers, that they dared not even present their resolutions to the court.

The county court of Hancock county, all of whom were Mormons except one, at their last term selected twenty-three grand jurymen in their county, not one of whom was a Mormon; and this anti-Mormon jury has had the honesty to indict both Mormons and anti-Mormons for alleged violations of law; and among others they have indicted Levi Williams, Thomas C. Sharry, Mark Aldrich, Jacob C. Davis, William N. Grover, John Allyn, William Davis, John Wills, and William Golliher, for the alleged murder of Joseph and Hyrum Smith. It will be remembered, that the Whig papers of Illinois said that nothing would be done with those men for this outrage.

The same paper of the 11th inst., contains some startling developments and assertions as follows:—

We learn that the most satisfactory proof can be produced whenever it should become necessary, of the anti-Mormon party of Hancock, to raise a civil war there, and subvert the course of justice by intimidating, overawing, and dictating to the Circuit Court there, or driving it out of the country.

When that party heard of the approach of the troops, the leaders assembled at Warsaw, and agreed to put off their wolf hunt until the 1st of November; and it was the boast of some of them, that they would keep the Governor trotting over to Hancock once a month, to put down their traitorous proceedings.

It is not true that the accused voluntarily surrendered upon being informed that

they should not be required to go to Nauvoo. They well understood, when they fled to Missouri, that they were required to go to Quincy. And they came in, rather than to be harassed by a proclamation for reward, and to avoid the prejudice which their running away was calculated to produce against them.

We understand, upon good authority, that it will be proved on their trials, that a part of their plan in killing the Smiths was, to have the Governor murdered in Nauvoo, by the Mormons; they supposing that the Governor had some hand in the business. This expected murder of the Governor, the assassins anticipated would raise a great multitude against the Mormons, and would lead to their expulsion. A plan more devilish, treacherous, cowardly and malignant, could not have been conceived.

Notwithstanding this plan to have the Governor murdered, these same treacherous scoundrels, about the middle of August last, procured George T. M. Davis, Mayor of Alton, to write the Governor a letter, informing him distinctly, that if he encouraged prosecutions against the assassins, they intended to implicate him as a *particeps criminis*. This information we got from the Governor himself. We further learn from him that he offered himself to submit to the law, if any person had any accusation to make. He told the people of Hancock that he would take no advantage of the force he had with him; nor would he run away to Missouri to avoid the inquiry.

From the above, we have related to us a development of one of the most damnable plots that ever disgraced humanity, concocted by the notorious Wolf party, residing in the neighbourhood of Nauvoo and Hancock county, for the purpose of exterminating the Mormons, murdering the Prophet and Patriarch, and taking the life of the Governor of the State. Now we hope it will be remembered by all the Church of Jesus Christ of Latter-day Saints, from whence it is their offences come. It is evident from the course that the Governor has taken, and is about to take, that he is resolved on sustaining our rights as a people; and now let us, one and all, "love our neighbour as we would ourselves," by giving a hearty Amen at the ballot-box, on the coming contest for executive authority.

TO THE LATTER-DAY SAINTS IN BRITAIN.

BELoved SAINTS,

It is with feelings of no ordinary kind that I address you on the present occasion. Having become a member of the church at an early period of its existence, I have witnessed its steady progress against the overwhelming torrents of persecution, and also many of the important events that have been connected with its history, from its rise in the year 1830. I have viewed with astonishment the wonder-working hand of the Almighty in sustaining the humble-hearted Saints, when, to all human appearance, the church no longer existed in an organized state, but was scattered abroad, the members of it, houseless and homeless, stripped of all earthly wealth and honours, driven into exile, and forbidden to gather again under the awful threat of utter extermination; but in this hour of trial, the Lord sustained them, he smiled from the heavens upon them, he pointed out by revelation a place for their gathering again to fulfil his high behests in the salvation of the human family. Again has the hand of the spoiler sought their destruction, the black-hearted assassins, both apostate, and other evil-designing men, have, while under the pledged protection of the laws of the land, plucked, by a cruel murder, from the midst of the Saints, those men in whom they had centered their love, to whom they looked for the principles of eternal truth to emanate through the inspirations of the Almighty for the guidance of the people of God in the last days. Never in the history of the church have the Saints experienced a loss like this. When before time they were in prisons and in chains, or driven into exile, stripped of all earthly possessions, others sealing their testimony with their blood, still their faith was centered in one point, their prayers ascended into the ears of the Lord of Sabaoth, he spoke to those appointed, and they to the people; their

voice cheered the hearts of the mourning Saints, they pursued an undeviating course, though in dungeons or in chains, and when liberated, they boldly bore testimony to the truths that God had revealed. They pleaded the cause of innocence, and fearlessly stood forth in vindication of law, and the rights of the people. They laid the foundation of the City of Nauvoo, obtained a charter for the same; laid the corner stone of the House of God, devised plans for its completion. Their counsel was taken by the Saints, they formed a centre around which to rally, that the servants of the Lord might receive instructions to enable them to go forth to the nations of the earth, and gather the honest-hearted to build up a city of righteousness and the temple of the living God, in order that those whose garments were clear of the blood of this generation might receive in that house the fulness of the Holy Priesthood, to be prepared to go forth to the nations to bind up the law and seal up the testimony of the gospel to the Gentiles, that it might go to the House of Israel; also, that the Saints might attend to the ordinances in relation to their dead, and that the way might be prepared for the great revelation of Jesus Christ in the clouds of heaven to take vengeance on them that know not God and obey not the gospel of his Son.

The Lord revealed to Joseph Smith the order of the Holy Priesthood, he, in obedience to the heavenly vision, organized the different quorums which constitute the spiritual authorities of the church, or body of Christ.

Under this organization, when there was not sufficient already written to make every doctrine and principle of salvation plain, it was the privilege of the Saints to unite in asking of the Lord to give to his servant appointed, all that was necessary for their guidance and instruction under every circumstance.

When persecution's heavy hand was laid upon them, when dissensions arose amongst themselves, the eyes of the Saints were turned towards those men, their counsel was sought after, and there was an end of controversy. While our beloved Presidents lived, mobs might assail, persecution's iron grasp might be upon the Saints, apostates and traitors might seek to divide the church, yet her course was still onward, and her march triumphant. But, alas, the church has arrived at an important crisis; Joseph and Hyrum are gone to mingle in the councils above, and associate with their fellow servants who have won a martyr's crown. Their martyrdom has broken the quorum of the first presidency, composed of Joseph and Hyrum Smith and Sidney Rigdon; their voices being no longer heard in the councils of the Saints, and their absence has opened a door for aspiring men to seek to fill the vacancy in the organized kingdom of God; therefore, it becomes every Saint to examine the foundation upon which he has built, and the principles he has embraced, and the order of the kingdom of God that he has subscribed to, with the objects which the church is endeavouring to obtain, that they may be enabled to decide the great question, to whom must the Saints look for instruction and revelation for their guidance, lest we be carried about with every wind of doctrine and the church of Christ become extinct, and only live in remembrance among the heterogeneous mass of conflicting parties.

In order that I might decide this great question for myself, I have studied as far as my limited circumstances would permit, the revelations of God, the organization of his church, and the objects which she is striving to obtain, and the means by which she must come into possession of the same; and for the benefit of the Saints in Britain, I shall lay before them some of the revelations upon which I have concluded in favour of the authority of the Twelve Apostles for their consideration.

First, it will be seen by referring to a revelation given in December, 1830, that Joseph Smith held the keys of the mysteries of those things that had been sealed from the foundation of the world, by which I understand that God had given him power to obtain a knowledge of the order of the kingdom of God, and the salvation of the human family. Again, in a revelation given in March, 1833. He then obtained the keys of the kingdom of God in the last days; by which I understand that God gave him power to organise the church, with all the quorums and spiritual authorities in the same, of the Saints who had become members of the church since its organization on the 6th day of April, 1830, this organization of the quorums was completed on the 27th day of March, 1836. Now I wish to look

at the church in its present organization, and not at the position of individuals before it was organized. Now I will refer to the revelation of God on the 22nd and 23rd of September, 1832, the sixth paragraph, where it reads as follows,—“And also all they who receive this priesthood, receiveth me, saith the Lord, for he that receiveth my servants, receiveth me, and he that receiveth me, receiveth my Father, and he that receiveth my Father, receiveth my Father’s kingdom; therefore, all that my Father hath shall be given unto him, and this according to the *oath* and *covenant*, which belongeth to the priesthood; therefore, all those who receive the priesthood, receive this *oath* and *covenant* of my Father which he cannot break, neither can it be moved; but whoso *breaketh* this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness in this world, nor in the world to come.” Again, I quote from the Book of Doctrine and Covenants, sec. 3rd, par. 18, the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage. From the foregoing extracts we learn that this priesthood was confirmed by a covenant in the days of Adam that cannot be *moved* or *altered*, and has been handed down from generation to generation for the benefit and salvation of the human family, and those who receive it, enter into the organized kingdom of God. Now, if we examine the organization of the church and priesthood, as given in the third section of the Book of Doctrine and Covenants, which we shall here quote:—

11. Of necessity there are presidents, or presiding officers growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchizedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedec, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven; to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

By this we shall perceive that three High Priests formed the first quorum to preside over the whole church in all the world. Next to them stood the quorum of the Twelve Apostles, who were equal in authority with the first presidents, whose duty it is to open the door by preaching the gospel, or sending it, and regulating the affairs of the church in all the world. Again, we find the quorum of the seventy elders, who form a quorum equal in authority with the Twelve. Again, there is the quorum of High Priests, whose business it is to travel and hold conferences, and teach and settle difficulties, and preside over conferences wherever required. Again, there is the quorum of elders, whose duty it is to travel, and preach as their circumstances will permit. Again, there is the bishop and his counsellors, that form the presidency of the Aaronic Priesthood, whose duty it is to look after the temporal affairs of the church. Again, there is the quorum of the teachers, and a quorum of deacons. The combined quorums constitute the spiritual authorities of the church, and on them is laid the well-being and prosperity of each in its own sphere of action, and I have never seen any authority from the revelations of God that authorized any member, or any of the quorums, to assume the supreme right of government independent of the others; if so, what use is there for the organization of the quorums? This was the order while Joseph and Hyrum Smith were living; by their death the quorum of the first presidency is broken, Sidney Rigdon only remaining. Now, under these circumstances, the duty of the remaining president would have been, to acknowledge the authority of all the quorums, in their standing and order, to have called them together, and sat in council and united with them in carrying out the order of God, in the building up of the City of Nauvoo, and the Temple, and in proclaiming the gospel to all nations.

But Sidney Rigdon has not done this, and we refer the reader to the report of his trial in the present number of the *STAR*; but on the contrary, he has rejected the counsel and authority of the quorums, which he helped to organize, consequently he has rejected the priesthood and the church of Latter-day Saints, and has taken upon himself to draw away all that he can, and to re-organize the church without the counsel and consent of the different quorums, and to remove the gathering to Pittsburgh, and by so doing, all the labours of the Saints in building up Nauvoo and the Temple of God are lost, together with the hopes and expectations of the Saints with regard to the fulness of the priesthood and the salvation of the dead.

For his conduct the authorities of the church have cut him off. We now behold the first presidency removed, two by death, and one by transgression, consequently the quorum of the Twelve stand next in authority according to the order of the Holy Priesthood, and are entitled to receive revelations to guide and regulate the affairs of the church in all the world. Therefore, let me entreat of the Saints to hold fast that which they have received, and not to turn away from the great objects of pursuit, viz.: the fulness of the Holy Priesthood, the salvation of our fellow-men, and also our dead a part in the first resurrection, and an inheritance in the celestial kingdom of God.

REUBEN HEDLOCK.

As a counterpart to the above, we extract the following remarks from *The Prophet*, of November 2nd, a weekly periodical published in New York.

Book of Covenants, 2nd edition, page 109, you will find the following:—"And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop), who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal, charged with trying to overthrow the church in a secret, clandestine manner, when in public he disavowed any such intention. It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick, yet the conference had